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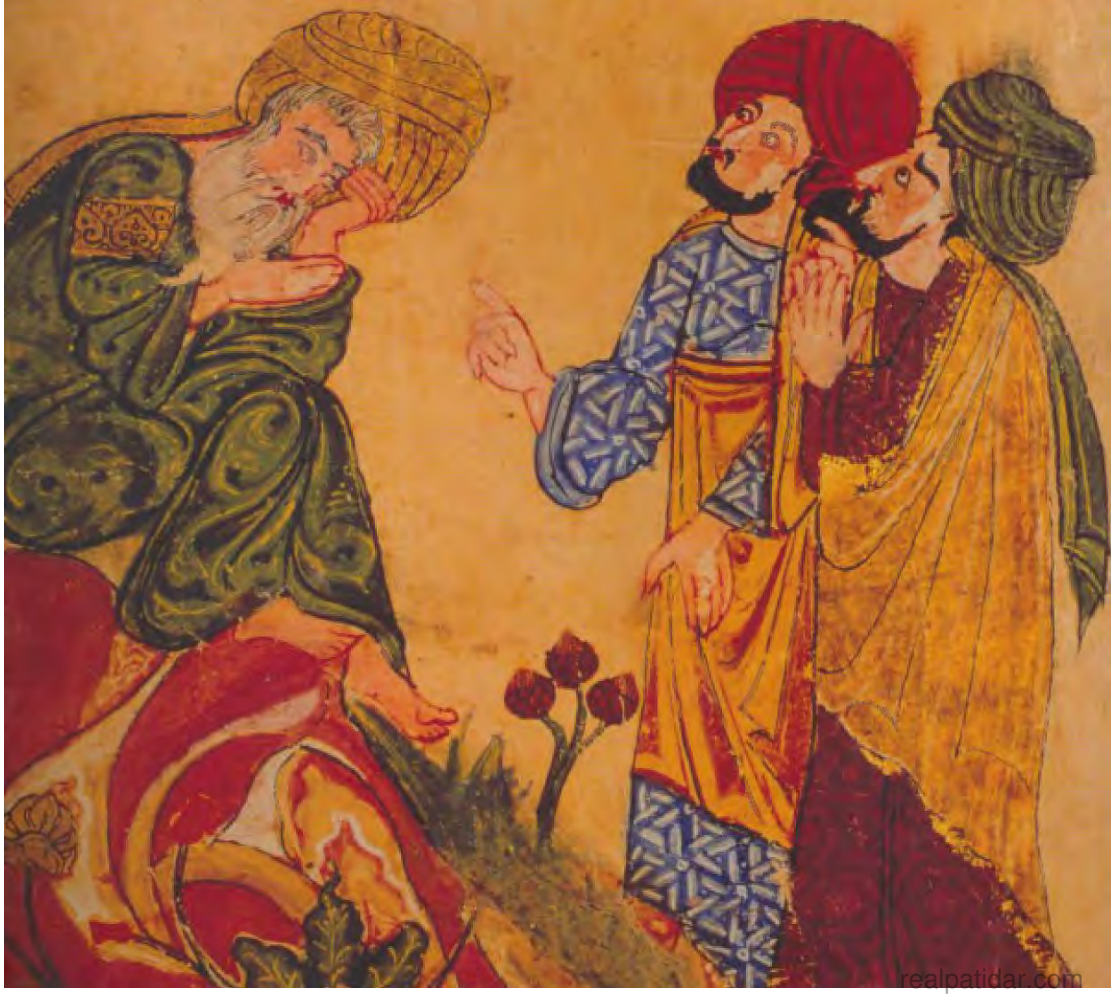

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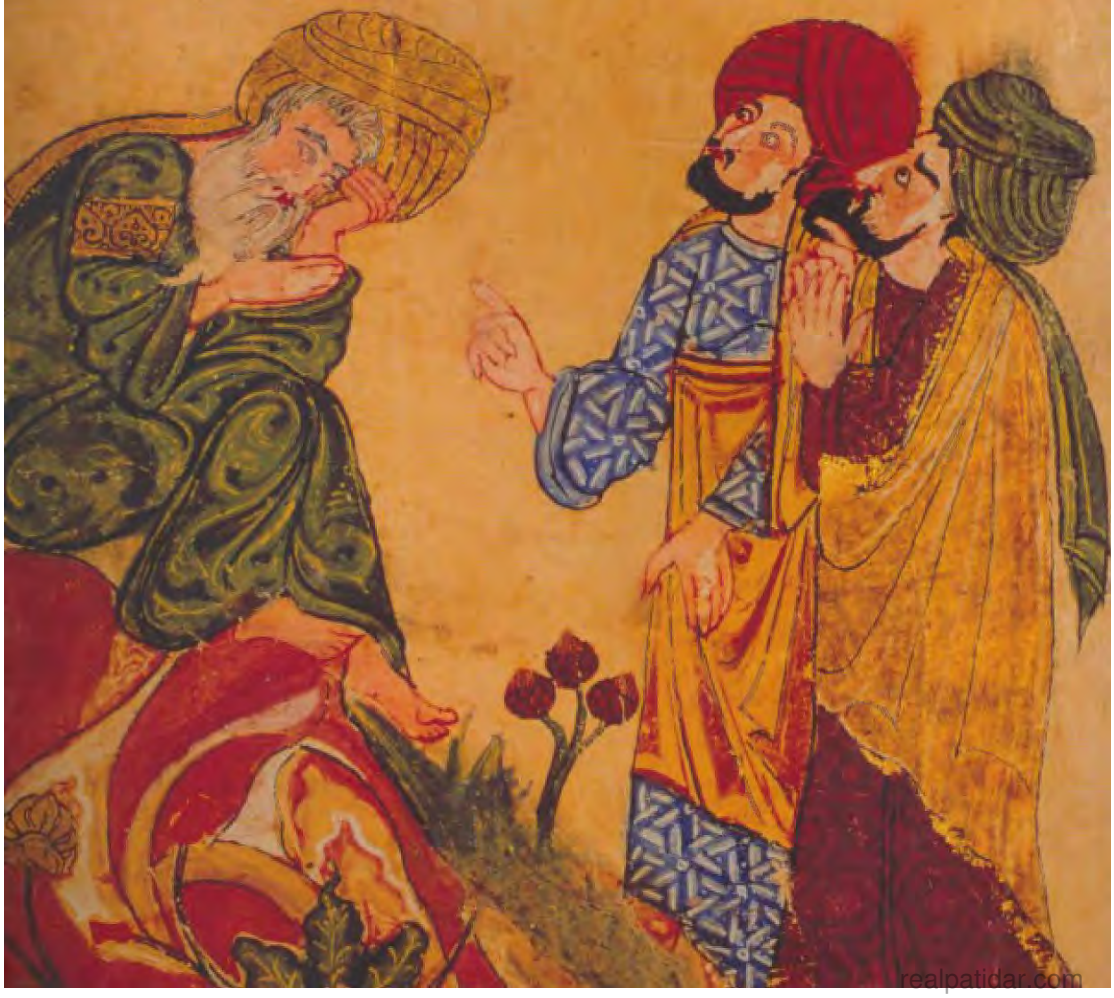

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Shafique N. Virani, “Symphony of Gnosis: A Self-Definition of the Ismaili Ginān Tradition,”
in *Reason and Inspiration in Islam: Theology, Philosophy and Mysticism in Muslim*
www.shafiquevirani.org

REASON AND INSPIRATION IN ISLAM

THEOLOGY, PHILOSOPHY AND MYSTICISM IN MUSLIM THOUGHT

Essays in Honour of Hermann Landolt

Edited by

TODD LAWSON

I.B.Tauris *Publishers*
LONDON • NEW YORK
in association with
The Institute of Ismaili Studies
LONDON

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Published in 2005 by I.B.Tauris & Co Ltd
6 Salem Rd, London W2 4BU
175 Fifth Avenue, New York NY 10010
www.ibtauris.com

In association with The Institute of Ismaili Studies
42–44 Grosvenor Gardens, London SW1W 0EB
www.iis.ac.uk

In the United States of America and in Canada distributed by
St Martin's Press, 175 Fifth Avenue, New York NY 10010

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ISBN 1 85043 470 0
EAN 978 1 85043 470 2

A full CIP record for this book is available from the British Library
A full CIP record for this book is available from the Library of Congress

Library of Congress catalog card: available

Typeset in Minion Tra for The Institute of Ismaili Studies

Printed and bound in Great Britain by MPG Books Ltd, Bodmin

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68. Radtke, 'Sufism in the 18th Century', p. 343.
69. R. S. O'Fahey et al., *Arabic Literature of Africa I: The Writings of Eastern Sudanic Africa to ca.1900* (Leiden, 1994), pp. 91–94.
70. Radtke, 'De betekenis', pp. 35 f.
71. Examples in Gronke, *Derwische im Vorhof der Macht*, pp. 294 ff.
72. Examples: Muḥammad al-Sanūsī's activities in Cyrenaica, see above n. 5; and those of Aḥmad Idrīs's grandson, Muḥammad b. 'Alī al-Idrīsī, in 'Asīr.
73. *Lexikon des Mittelalters* (Munich, 2002), 12 vols., vol. 6, pp. 1179–1180.
74. Radtke, 'Von Iran', p. 41.
75. O'Fahey and Radtke, 'Neo-Sufism Reconsidered', pp. 61 ff.
76. 'Shāmil', *EI*.
77. See above n. 5.
78. See M. Chodkiewicz, *The Spiritual Writings of Amir 'Abd al-Kader*, tr. J. Chrestensen, T. Manning et al. (Albany, NY, 1995), Introduction, pp. 1–6.
79. See above n. 75.
80. Popovic and Veinstein, *Les voies d'Allah*, pp. 372 ff.
81. An example of the Wahhābī attitude towards Sufism is vividly illustrated in the dispute (*munāẓara*) which took place in 1832 between Aḥmad b. Idrīs and Wahhābī theologians in Ṣabyā ('Asīr): see Radtke, O'Kane, Vikør and O'Fahey, *The Exoteric Aḥmad Ibn Idrīs*, especially pp. 145 ff.
82. M. van den Bos, *Mystical Regimes: Sufi and the State in Iran: from the Late Qajar Era to the Islamic Republic* (Leiden, 2002).
83. Radtke, 'Zwischen Traditionalismus und Intellektualismus', pp. 256 f.
84. An outstanding example of how not to proceed in such an undertaking is criticised in B. Radtke, *Autochthone islamische Aufklärung im achtzehnten Jahrhundert: theoretische und filologische Bemerkungen: Fortführung einer Debatte* (Utrecht, 2000).

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35

Symphony of Gnosis: A Self-Definition of the Ismaili Ginān Tradition

Shafique N. Virani

The True Guide proclaims:
Upon arrival I take my seat within the heart's abode
And all seventy-two chambers resound with divine music.
The darkness of night is dispelled by the vigil
As the Symphony of Gnosis begins ...[1]

This fascinating verse is found in a medieval South Asian Ismaili mystical text. The stanza is particularly revealing because the term translated here as gnosis, ginān, in a usage apparently unique to the Ismailis, refers also to a corpus of esoteric literature revered by them.[2] Hence, to the Ismailis, the Symphony of Gnosis depicted in this verse is nothing other than a symphony of their sacred literature, the gināns.

According to the Ismaili texts, the prefatory overture of this 'symphony' commenced at a time before the dawn of creation. A fifteenth-century work tells us that in the abysmal darkness of pre-eternity (*dhandhukār*), when the misty stars that compose the galaxies had not yet formed, the Incomprehensible One was rapt in profound contemplation. Before the curtains of the cosmos were raised, he revealed his eternal gnosis (*amar ginān*) to the True Guide. A celestial concert thus unfolded in which the True Guide became the conductor of a Symphony of Gnosis and commenced his convocation to the Path of Truth (*satpanth*), summoning all souls to salvation through ginān.[3]

The belief in a pre-eternal esoteric or gnostic wisdom in the possession of the Prophet's family (*ahl al-bayt*) has been a characteristic feature of Shi'i Islam since its earliest days.[4] The Ismaili branch of Shi'ism, in particular, was well known for its proselytising activities (*da'wa*) and call to recognise the inherited knowledge (*'ilm*) of its line of Imams. Ismaili tradition maintains that from at least the time of the

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Fatimid empire in Egypt,[5] the Ismaili Imams dispatched their proponents, the *dā'īs*, to the Indian subcontinent for the propagation and exposition of the *Satpanth*, the Path of Truth. These *dā'īs* sought to summon humankind to a recognition of the spiritual supremacy of the Prophet's family. This activity continued when the Nizārī branch of the Imams moved to the fort of Alamūt in 1094 and was maintained even after the Mongol onslaught wiped out this Ismaili state in 1256. Among the *dā'īs* dispatched were several figures whose names appear in the traditional list of *pīrs*, or chief representatives of the Imams. They were second only to the Imam himself in the Ismaili hierarchy. The Ismailis attribute to certain of these *pīrs*, along with a few of their family members and descendants, works that are styled 'gināns'. This corpus of esoteric literature, written in both prose and poetry, numbers some 1,000 extant compositions. The gināns range in length from three verses to literally hundreds of pages and deal with a wide array of subjects including divine love, cosmology, meditation, ritual practice, eschatology and ethical behaviour.[6]

While earlier scholars have noted the dual significance of the term ginān among the Ismailis as referring both to their sacred literature as well as to gnosis, a comprehensive study of the purport and use of this expression in the ginān tradition itself has yet to be carried out. It is this void that the present article hopes to fill.

For the most part, the gināns will be allowed to tell their own tale, either in direct translation or in paraphrases of selected passages. Virtually the entire extant ginānic corpus has been analysed for this study. All references to the over fifty original compositions cited are to be found in the notes. By studying the use of the term ginān in the gināns themselves, an attempt will be made to understand how the tradition defines itself.

The word ginān and its variants *gyān* and *gnān* are ultimately derived from the Sanskrit root *jñāna*, which Seyyed Hossein Nasr has tellingly translated as 'supreme knowledge'. Nasr further notes that the 'term *jnāna* implies principial knowledge which leads to deliverance and is related etymologically to gnosis, the root *gn* or *kn* meaning knowledge in various Indo-European languages including English'.[7] Wladimir Ivanow, generally considered the father of modern Ismaili studies, comments on the particular employment of this term by the Ismailis of the subcontinent: 'It is used in the sense of *the* knowledge, i.e. the real and true, as the Arabic Ismaili term *haqā'iq*.'[8] In view of both the conceptual and etymological relationship between the words ginān and gnosis, they will be used interchangeably in this article; though the term ginān will be used exclusively when the poetic compositions themselves are referred to, for to use the other term would require the invention of an expression such as 'gnosis-text'. On the whole, however, wherever one of the terms is used, the other is equally implied.

As the traditional symphony is often divided into four movements, so is this study of the Symphony of Gnosis composed of four sections. The *sonata* is an exploration of the soul's emergence from the womb of gnosis. The Ismaili texts hold

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that in this state, the as yet unborn souls possess supreme knowledge. After being touched by ginān in the womb and pledging a sacred covenant to the True Guide, the soul enters the physical world. Here, it becomes bewildered by its entrancing surroundings and falls into a profound slumber of ignorance. The temptations of earthly existence make it forget its lofty status, its covenant and the ginān with which it was endowed. However, from its deepest recesses is heard celestial music that emanates from the Great Gnostic. This enchanting melody within it arouses a deep nostalgia for its lost origin and the soul seeks out the True Guide. In the following movement, the *andante*, the soul encounters the Perfect Guide, the supreme embodiment of the Great Gnostic. He demands the soul's absolute and unconditional submission and devotion. This provokes rebellion in the deluded soul, which has now acquired a sense of ego. Only when this ego submits to the Guide can the soul once again be led by ginān. The *scherzo* brings the symphony to a crescendo as the soul discovers in the gināns a hidden meaning and eternal life. The gināns claim to contain immeasurable depths of esoteric knowledge. Nothing is to be gained without probing beyond their apparent import. Just as the fabled philosopher's stone has the power to transmute base metals into gold, realisation of the sempiternal heart of the gināns resurrects the receptive soul to everlasting life. Indeed, the Lord himself dwells within ginān. Hence, once the soul has achieved this gnosis, it experiences the untold joy of Divine Light (*nūr*) and the beatific vision (*dīdār*) of its beloved Master. The symphony concludes in the *finale*, a consummation of gnosis in which the instruments are laid down and there is only silence, yet the mystical music plays on.

Sonata: Emergence from the Womb of Gnosis

> O dear creature, at the time when you dwelt in the womb,
> You were imbued with gnosis ... [9]

The gināns hold the soul's sojourn in the womb to be of profound import, for at this time the soul is endowed with supreme knowledge, with ginān. While in this state of gnosis, a momentous event takes place in the life of the unborn soul. It is approached by the Lord of the Resurrection (*kāyam*, Ar. *qā'im*)[10] who asks it to proffer its sacred vow (*kol*, Ar. *qaul*; Sk. *vachan*). The covenant is then consecrated, forever binding the gnostic-soul with its Lord.[11]

This dramatic encounter derives inspiration from the mystical understanding of a parallel passage in the Qur'an, 7:172, where the Almighty summons the hitherto uncreated descendants of Adam into his presence and asks, 'Am I not your Lord?' (*alastu bi rabbikum*). The unborn souls seal the covenant by replying in the affirmative, 'Yes, we witness it!' (*balā shahidnā*). The Islamic revelation draws attention to the holy pact lest the children of Adam 'should say on the Day of the Resurrection, "Lo! We were unaware of this!"'

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But, the gināns tell us, despite being thus bound, upon entering this bewitching world, the soul is deluded into forgetting its primordial covenant and the gnosis with which it was entrusted.[12] The enchantment of the corporeal world, dubbed the wine of Satan (*sharāb shaytānī*) by the gināns, intoxicates the soul and drives gnosis from the heart.[13] Whilst people repent of drinking wine made from grapes, they have no inhibitions about quaffing the even more destructive wine of Satan. Thus deluded, ginān having been driven away, the soul loses consciousness of its lofty status. Like a mighty lion whose lifelong association with a herd of goats has made it forget its own nature, association with the physical world makes the soul fall into a state of ignorance and egoism because of which the divine Beloved is lost.[14] The fall from gnosis is compared to a profound slumber from which the heedless souls must arise. Only contemplation of the gināns can awaken them from this sleep by rekindling in them a longing for the gnosis with which they had been endowed.[15]

Repeatedly, the gināns prevail upon the believers not to forsake the ancient promise given while in the womb.[16] Pīr Tāj al-Dīn bewails the soul's failure to fulfil this promise and its even more dismal refusal to heed the gināns, which would make it remember the gnosis with which it was once entrusted:

> Speak not to those who waver in the promise they give to the Guide.
> If they rejoice not in the gināns, fulfill not their covenant with the Guide,
> What is the point of their existence?
> Though we have composed in the diapason of sounds and musical modes,
> The deaf will not listen![17]

When the lotus of the heart does not produce gnosis, the soul is cast into chaos and the faith of the believers spins like a potter's wheel.[18] However, within the deepest recesses of the soul resides the Great Gnostic (*baḍā ginānī*), a reflection of the Guide, from whom a divine and enchanting melody resonates within the heart, yet whose lofty status remains unknown to the heedless.[19] If the soul hears the call of the Great Gnostic, it experiences a nostalgia and longs for the ginān that it once possessed while in the womb. However, having emerged from its former abode, it can only reacquaint itself with that gnosis by submitting itself to the True Guide, without whom the treacherous ocean of ignorance can never be crossed.[20]

In a charming allegory, a ginān compares the situation of the deluded souls to a group of birds whose capacity for flight has been snatched away in a trap set by the manifest non-reality, i.e. the illusory world.

> The manifest non-reality cast its net
> And the birds went there to sit.
> One bird, seeing the others, became curious
> And because of this, he too became entangled.
> The fruit of liberation will only be obtained

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When you become a disciple of the Guide.
You will only escape from this cage that entraps you
If you fulfil your covenant with the True Guide.
This illusion will be destroyed, this hapless wandering will cease
If you go and enquire of the True Guide about gnosis![21]

The world is a manifest non-reality. It is nothing more than an illusion, a mirage. But its delights are cast as a net in which human souls become entangled. The alluring pleasures of physical existence attract human beings, just as the delicacies placed in a net by a hunter attract unsuspecting birds. Despite the soul's birthright of gnosis, it disregards its higher knowledge because it becomes fascinated by the gathering of souls that have already been caught. Ginān is forgotten as the soul ceases to fly and alights in the middle of the trap.

In order to escape from this ensnarement, the soul must fulfil its covenant with the True Guide. Its master is the Lord of the Resurrection, not the dictates of its passions. If the soul wishes to fly once again, to escape from its cage and to be released from its illusion, it must receive the True Guide's ginān.

Andante: The True Guide and Gnosis

Offer everything – body, self and possessions – to the Guide,
So that by gnosis and through gnosis there will remain nothing but gnosis.[23]

Absolute and utter submission to the Perfect Guide (*murshid kāmil*), according to the gināns, is the only recourse for the soul plunged in ignorance and darkness.[33] Gnosis is unobtainable without him.[34] Though one may have studied all fourteen branches of learning, art and science, the path cannot be found without the Guide.[35]

In a captivating text cast as a colloquy between the great Ismaili sage, Pīr Ḥasan Kabīr al-Dīn, and the renowned yogic master, Kānipā, the Pīr chastises Kānīpā for failing to recognise the Ismaili Imam as the Guide of the Age. Kānipā is taught to seek out the Imam, described as the Man of Gnosis (*ginān purush*), and is told:

O ascetic, when you encounter the Guide
He shall reveal to you mysteries.
All your misgivings will be dispelled.
Certainly, a lotus cannot flourish without water ...[36]

The symbolism in the verse is striking. The splendid lotus flower (*kamal*), with its delicate white petals, blooms in vile and putrid swamps. Despite its sordid habitat, it is the epiphany of purity and unsullied beauty, majestically rising above the murky quagmire. It refuses to feed on the repulsive bog and instead awaits the nourishment of crystal-clear rain from the heavens. The gnostic's circumstances are

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similar. He lives in the world but is not of the world. Uninterested in the mundane temptations of his environs, he remains undefiled by the surroundings. Rather, he longs for the life-giving water of ginān (*ginān jal*) which the True Guide brings from the heavens. As the lotus would rather die than drink from its fetid swamp, the pure soul cannot survive without the water of gnosis from the True Guide. Without this precious source of nourishment, the lotus-soul would wither and ultimately die. The composition continues:

O ascetic, the night is dark, your companions treacherous.
You must traverse the perilous mountain path ahead.
Without a Leader how will you negotiate the way?
So take heed while you can ...

O ascetic, within your heart are the earth's nine continents.
Within your heart is Paradise itself.
The seven seas dwell within your heart,
But without the Guide you will die thirsty![27]

The seductive temptations of the world thus represent a menacing danger through which the soul cannot pass alone. Only with a Leader can the soul traverse the mountain pass safely and reach the other side. But, as the next verse informs us, the purpose of the Guide is not only to lead the way; he must help the soul realise and benefit from the source of salvation that lies within it. Though the seven seas of knowledge dwell within the heart, the soul may die thirsty. While in the womb, the soul has been invested with ginān, but only the True Guide can lead it back to that state of gnosis which lies within. It must be rediscovered, for 'without ginān the faithful are in utter darkness, a total darkness from which there is no liberation after death.'[28] The mission of the Guide is thus to 'bring back to the Path by means of the gināns those who have forgotten.'[29]

The soul's greatest deterrent to heeding the Guide and following the gināns, however, is the sense of ego (*huṃ khudī, ahuṅkār;* Sk. *ahamkāra*), the capricious self or mind (*man*), that stubbornly asserts its independence. It is the ginānic counterpart to the *nafs al-ammāra* (Qur'an 12:53) or carnal instincts of Arabic mystical literature. While the ego still holds sway, it is impossible to attain ginān.[30] If, despite holding the lamp of ginān, the intrigues of the capricious self cause the believer to tumble into a dark well, what can the Guide do about it?[31] Thus, absolute and unconditional love for the Lord must conquer the self. Only this can render it submissive and amenable to receive gnosis.

Love the Beloved in such a way
That divine gnosis arises from within.
Slay the self and make it your prayer carpet.
Brother, remain steadfast in contemplation.[32]

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And again in the ginān 'Awake! For the True Guide has Arrived', in a verse that displays an ingenious play on words:

The Guide says:
Slay the self (*man ne māro*) that you may meet me (*mane maro*).
I shall hold you close,
For indeed, a precious diamond has come into your grasp.
Behold it, O chivalrous one – contemplate this ginān.[33]

Only when the self's inane excuses are cast away can the Guide exercise his transforming effect and the soul acquire ginān.[34] This effect is picturesquely compared to that of a fragrant sandalwood tree in a forest filled with *nimb* trees. Just as the presence of the sandalwood makes the surrounding *nimb* trees scented, so does the perfume of the Guide's knowledge transform the disciples.[35] However, contact with the Guide does not ensure the absorption of ginān. Unless the self has first been subdued, the believer is no better than the neighbouring bamboo trees which are next to the sandalwood tree but not affected in the least by its scent.[36] The True Guide, represented by the sandalwood tree, has his antitheses in the teachers of the six schools of philosophy who, like gourds, contaminate all the adherents who surround them with their bitter smell.[37] The Ismaili texts thus admonish the believers to disregard the teachings of the six schools of philosophy. Indeed, they are replete with cautions that though teachers abound, true ginān is only obtainable from the Ismaili Imam or his appointed agent. In a verse addressed to King Lotus, that is to say, the pure lotus-soul, Sayyid Qutb al-Dīn says:

O King! Truth is unassailable,
For if it could be assailed, how could it be the Truth?
How can there be ginān without the Guide?
It would be like the advice of a butcher who nonchalantly says:
'O bullock, turn not your head;
Bear your burden and you will attain salvation.'
Assuredly, O King, I see a difficult road before you, a difficult road indeed.
Though the clouds may burst forth with torrential rains,
Do not drink the unfiltered water.[38]

True ginān is unobtainable without the Guide. The counsel of those who pretend to possess gnosis is like that of a butcher whose advice to a bullock ultimately leads to the animal's destruction. The bullock carries the burden of the yoke that binds it to the oil mill around which it turns constantly. As it is blindfolded, it believes that it is travelling to some destination. However, when the blindfold is removed it discovers, to its dismay, that it has been travelling in circles and has made no progress whatsoever. The butcher wishes it to come along blindly, without turning its head, assuring it that it will attain salvation. Ultimately, after years of futile

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travelling, when the bullock is old and can no longer bear its burden, its owner will take it for slaughter. The situation of those who accept pseudo-ginān from false teachers is similar. They are blinded by ignorance and continue travelling along the same route, unaware of the fact that they are travelling nowhere. Their hypocritical teachers assure them that if they continue to bear their burdens without turning their heads to see what is really going on, they will ultimately achieve salvation. In reality, these mercenary teachers expectantly await the day when their protégés will be taken for slaughter. Hence, Sayyid Quṭb al-Dīn advises his disciples that though water-like teachings may abound, only that which is filtered, given by the True Guide, is fit for consumption. If it is not uttered by the Guide, how can it be considered ginān? Just as sandalwood does not grow in every forest nor does a lotus flower bloom in every pond, the flawless wisdom of the Ismaili teachers are not available from any ordinary guide.[39]

Here we come to a crucial question: who is this 'True Guide' who has the authority to dispense ginān? The texts themselves are very explicit on this point – nobody but the Shah (Imam) and the Pīr (his supreme representative) have the authority to instruct the believers. According to the gināns, the Shah occupies the throne of 'Alī (*Alī ke takhat*, Ar. *'Alī*, P. *takht*) and the Pīr occupies the prayer carpet of Muḥammad (*nabī ke musale*, Ar. *muṣallā*).[40] Muḥammad is the Seal of the Prophets (*khātam al-nabiyyīn*, Qur'an 33:40), after whom there can be no other prophets; but he is also the first Pīr (*aval pīr*). He thus initiates the cycle of pīrātan, the function of which is to reveal the esoteric teaching of the Prophet's family and to lead humankind to the recognition of the manifest Imam (*paratak*, Sk. *pratyakṣ shāhā*).[41] So, as Pīr Shams explains, while Ḥasan, the elder son of 'Alī, was the Pīr, the younger son, Ḥusayn, was the Imam.[42] The names of both the designated Imams and appointed Pīrs were formerly recited daily in the prayer composed by Pīr Ṣadr al-Dīn. The emphasis on seeking guidance only from this specifically favoured lineage is based, among other things, on a Qur'anic passage, oft quoted in Shi'i literature, that asserts: 'Indeed, God chose Adam, Noah, the family of Abraham and the family of 'Imrān above the worlds; offspring, one of the other. And God is the All-Seeing, the All-Knowing' (3:33–34). Nevertheless, certain other figures, always from among the descendants of the Prophet and 'Alī but not necessarily appointed as Pīrs, were permitted, according to community tradition, to compose gināns as they preached in the name and with the permission of the Ismaili Imam and were therefore considered authorised guides.

The gināns thus vehemently oppose those who are not of the divinely invested family and yet who falsely aspire to the position of Guide.[43] In fact, such people spread agnosticism (*aginān*) because of their own failure to recognise the True Guide, who alone can bestow ginān.[44] If the believers contemplate the gināns, they will see that these false guides are groping about in ignorance that resembles the darkness caused by a total solar eclipse when the demon Rāhu swallows the sun.[45]

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Scherzo: A Meaning that is Hidden, a Life that is Eternal

Understand the essence of this composition.
How can it be grasped without understanding?
For the ginān of the Guide is impenetrable and beyond ordinary perception.[46]

The gināns are insistent in their emphasis that the apparent words of their compositions contain depths of meaning hidden from unperceiving readers. Without attempting to understand this esoteric meaning, they will gain nothing. Part of the reason for the expulsion of 'Azāzīl (Satan) from Paradise when he refused to bow before Adam was because of his failure to perceive the essence of what he had studied. As one ginān tells us, despite acquiring the knowledge equivalent to having read 360 million books, he did not fathom the inner meaning.[47] Being unable to comprehend the mystery of the True Guide, he was banished into impenetrable darkness (*god andhār*).[48]

Similarly, the *Man Samajāṇī* ('Edification of the Self') criticises pundits who pore over their books, but are unable to penetrate beyond the literal meaning:

They read the scriptures
But recognise not the inner meaning.
Relying on but a word or two.
The great pundit reads everything,
Just like an ass carrying a load of fragrant sandalwood.
What can he know of the precious cargo
Hoisted upon him?
The donkey gains nothing from their value.
The load is removed,
The animal eventually returns to dust.
Whoever has edified the self
Attains all knowledge.
The True Guide himself has explained the inner meaning.
You have received the remembrance (*jikar*, Ar. *dhikr*),
You have received the Word (*jap*)
Now, a true pundit
Is the one who finds all the inner meanings hidden within.[49]

It is not only the pundits who are admonished for failing to capture the inner meaning, but the followers of the Ismaili Pīrs themselves:

Reading and reading their books, the pundits have wearied,
Yet they have been unable to grasp the inner meaning of God
Composing and composing these gināns, we have wearied,
Yet you have neglected God and Muhammad.[50]

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The *Vāek Moṭo ni Vel* laments that:

All call themselves believers,
Every one of them hears the gināns,
But though the Guide has explained each and every letter,
They have not come to their senses![51]

Once again, it is the fickle mind that prevents the believers from understanding the esoteric import of the gināns. Thus, Pīr Shams insists in the closing lines of one of his Punjabi compositions that he is addressing his ginān to the world of spirits (*arawāh* Ar. *arwāḥ*, sing. *rūḥ*) and commands his listeners to subjugate their capricious minds so that their spirits may be edified by his teachings.[52] If the fickle mind prevents a believer from understanding the hidden meaning of the gināns, 'the entire life of that heedless one is lost.'[53]

This tremendous emphasis on plunging to the depths of inner meaning and not being satisfied simply with the superficial spans all periods and encompasses all geographical areas of Ismaili presence. Hence, the early Muslim heresiographers dubbed the Ismailis *bāṭiniyya*, the Esotericists or 'people of inner meaning'. The Qur'an and other sacred texts are attributed with profound and enthralling worlds of understanding beyond their literal forms. However, such perceptions are not the fortune of the masses who make no attempt to probe into the celestial archetypes that are symbolised by earthly forms and texts. Only by probing beyond the *ẓāhir*, the exoteric, into the *bāṭin*, the esoteric, can the believers enter into a spiritual realm of all-encompassing supreme knowledge. Thus, a composition such as *Hamadhil khālak allāh soī vaseji* asserts:

Within the gināns is to be found knowledge of everything.
Search, search and you will find it![54]

In the gināns we thus find verses that rank the perspicacity of different individuals on a scale ranging from egoism to gnosis. He who is overwhelmed by the physical world due to his preoccupation with himself is manifestly blind; the eyes of his heart remain unopened and he gropes about in the dark. Most people have two eyes, while learning grants a third eye and virtue has seven eyes. Still, none of these can compare with gnosis, which has a hundred thousand eyes 'that are beyond time and space'. By these eyes, the gnostic recognises the essence of the soul and attains a rank of the highest status. But above all of these is the Gnostic of the Essence, the True Guide himself, who is recognised but by a few: 'His sight encompasses everything, for he has infinite eyes.'[55] The *Sat Veṇi Moṭi* ('Tales of Truth, the Larger') also mentions the power of perception associated with ginān:

Listen, O saints, to this proof of Truth,
For these are the 'Tales of Truth' to meet the Beloved.

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Obey the true words of the Guide,
Open within you the eyes of Gnosis.[56]

He who does not open 'the eyes of gnosis' and remains oblivious to the hidden meaning of the gināns is compared to a stone. Though a stone may be placed in the ocean for a year, not a drop of water will be absorbed. Similarly, a fool may listen to the gināns constantly, but if he fails to understand them and they do not penetrate his heart, he is no better than a stone.[57] However, in the case of a true believer, gnosis enters and permeates his heart, 'as water is absorbed by the earth'.[58]

The primordial time alluded to in the text cited at the beginning of this article when the Guide was entrusted with gnosis is once again invoked in the *Vāek Moto*. Here, this gnosis is symbolised by the key to Paradise which was bestowed upon the Guide after his constant worship for 800,000 æons (*karaṇ*).[59] The progeny of knowledge (*elam āl*, Ar. *'ilm*) then confers this holy key upon the worthy believers. It is by this means that they are able to open the lock that seals their hearts.[60] For indeed, within the heart lie immeasurable riches,[61] but only the key of ginān can unlock it.[62]

The gināns themselves are a precious treasure, their esoteric meaning being compared to diamonds, emeralds, rubies and especially pearls; but these gems are of value only to those who recognise them as such. Thus, in the last canto of the *Sat Varaṇi Moṭi* ('Account of Truth, the Larger'), the composer writes:

Sayyid Muḥammad Shāh has related this tale,
The volume of the 'Account of Truth' has been completed.
Whoever, male or female, shall heed its admonitions
Will cease haplessly wandering through the world of earthly phenomena.
Its secret is so profound
That only the elect can fathom its mystery.
Every path has been expounded upon,
For I have written everything about them in this work.
Only the sage will comprehend its mystery.
Just as only the jeweller recognises the value of a diamond.
O you, my Beloved, the True Master is none other than you!
How can the ignorant understand
That this 'Account of Truth' is like a precious gem?
Only the elect shall recognise it,
Few will fathom its value.[63]

A touching story in the *Man Samajāṇi* tells the tale of a precious jewel that was found by a fool one day as he was strolling on the road.[64] The fool picked it up, thinking it was a pretty pebble, perhaps worth a penny or so. In his stupidity he bored a hole right through it. He then strung the ruined stone around his neck. How was the fool any different from those who listen to the gināns but do not take

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them to heart, as if they were listening to a bunch of drums? 'They understand nothing of the inner meaning, and without understanding they create a racket and cacophony, being no better than the fool who pierced the gem.' The broken-hearted jewel, contemplating its terrible plight, longed to return to the mine from which it had been extracted; but the real tragedy was yet to occur. Someone who recognised the fool's bauble to be a jewel purchased it from him for a trifle and then left it sitting in a box. In the darkness of the box the precious jewel wept at having been sold for a piddling sum at the hands of a fool and, even worse, at being mistreated by someone who realised its worth. While a fool may be forgiven for his actions, it is inexcusable for someone who recognises the value of the gināns not to seek out their inner meaning. As the author of the story concludes, 'If a Gnostic contemplates the gināns, he will find a treasure in each and every letter ... but if a buffoon sings the gināns as if they were common songs and makes no attempt to probe their inner meaning, he is no better than the fool who found a jewel and strung it like a pebble.'

The believers are cautioned to distinguish between authentic jewels, available only from the True Guide, and the worthless glass baubles of imitators. His caravan laden with precious gems, the Imam is depicted as having come from a distant land to conduct trade with his priceless cargo. Those who deal with him will gain abundant wealth, while those who patronise the glass-dealers will be swindled.[65] He scatters his priceless gems everywhere by relating the gināns, but only the souls that are swan-like will recognise these jewels.[66] Indeed, in the Indian poetic imagination, the swan, a symbol of the purified soul, selects only pearls for its repast, whereas the deceiving stork feasts on the mire.[67] Unfortunately, most human beings are like storks, ignorant of the value of the pearls of gnosis:

> For glass baubles wear a shiny garment, while pearls may seem soiled at first sight. Thus, when gems and glass baubles were once gathered together, everyone pushed and shoved, trying to grab the glass. The pearls remained where they were until finally someone who recognised them came along. He picked them up and treasured them as they deserved to be.[68]

But these precious pearls are not to be revealed to all and sundry. They are to be disclosed only to those who can esteem them as is their due.[69]

Thus we find a ginān on meditation addressed directly to the swan-soul, in the hopes that it will recognise the valuable pearls of gnosis:

> O my swan, in the musket of intellect filled with the gunpowder of concentration,
> load the bullet of gnosis.
> O my swan, light the priming wick of love with the fire of your heart,
> and commence the attack with the blast of the Word.[70]

The essential role played by ginān in the spiritual search outlined above is note-

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worthy. Gnosis is essential for the mystic word to have its effect. This is emphasised in the *Jog Vāṇī* of Sayyid Imām Shāh:

> A true *jogī* is he who knows the method of meditation,
> Who applies gnosis to the Word.
> When gnosis is achieved
> The orbit blazes forth with brilliant light,
> So remain focused on your absorption in the Word.[71]

Within the mystical orbit of gnosis (*ginān maṇḍal*) is the shining splendour of esoteric mystery, a light to be seen only when ginān is applied to the Word. But this brilliance must be achieved through the practice ordained by the True Guide (*jugat*, Sk. *yukti*). As Pīr Hasan Kabīr al-Dīn explains to the yogic master, Kānīpā:

> O ascetic, when you meet the Guide, you must recognise him, my sage,
> For without the Guide the path cannot be found.
> In the mystical orbit of gnosis lies a shimmering lamp,
> But without the Guide it will never enter your grasp!

The Guide's lamp radiates ginān, without which there is nothing but unfathomable darkness.[72] How can the believers fall into the depths of a dark well when they hold in their hands the blazing light of the lamp of gnosis?[73] By treading the path with this lamp in hand, the believers will attain the beatific vision of the Lord.[74] However, the gināns do not claim to shed just any ordinary type of light, they claim to be Divine Light (*nūr*) itself, as in the ecstatic verse of Pīr Ṣadr al-Dīn:

> Perpetually recite the gināns, for they are filled with Divine Light.
> Your heart will be unable to contain such rapturous joy![75]

But as the Almighty Lord is the Light of the heavens and the earth (*nūr al-samāwāt wa'l-arḍ*, Qur'an 24:35), the gināns are the repositories of this Light.[76] As the introduction to Nūr Muḥammad Shāh's *Sat Veṇī Moṭī* ("Tales of Truth. Larger?")promises:

> An effulgence of light lies ahead
> For all those souls who immerse themselves in love
> This composition has been named 'The Tales of Truth'
> In it, you will find the residence of the Beloved.[77]

> The Beloved is to be found in ginān because gnosis makes that which is beyond any earthly knowledge knowable.

> O ascetic, the Unapproachable, the Imperceptible,
> the Indescribable has been described!
> The gināns have comprehended He who is Incomprehensible![78]

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Once the gināns completely penetrate the soul, they have the power to transform it. Thus, one ginān describes the fruits of gnosis as being a body and raiment of Divine Light as the 'Guide of infinite millions' leads the soul to the City of Eternity.[79] The transforming power of ginān is no less than that of the legendary philosopher's stone that transmutes base metal into gold: 'How can there be darkness where the Guide has given the philosopher's stone to the believers? If you are my saints, you will contemplate these gināns.'[80] Just as a sword gleams after contact with a running stream and silken garments gleam by being exposed to water, so a believer gleams by understanding the inner meaning of the gināns;[81] for listening to and understanding these words of gnosis destroys sins in the manner that the universe is destroyed at the end of every cosmic cycle.[82] Indeed, contemplating the gināns with full concentration liberates human souls.[83]

Ginān is the nectar of eternity, the most commonly recurring symbol for gnosis in the Ismaili texts. Like celestial ambrosia, it has the power to resurrect receptive souls to an eternal life of gnosis. The signature verses (*bhāṇitā* or *chhāp*) of many gināns end with lines such as, 'O beloved ones, Pīr Ṣadr al-Dīn utters this ginān of supreme bliss. My dear believers, come and drink this celestial ambrosia!'[84] But it is only by penetrating the inner meaning that the soul is granted eternal life, as in this verse that addresses the lotus-soul in the following words:

> If you discover the elixir hidden within the gināns,
> Taste it with love, taste it![85]

This elixir fills the heart with the luminous splendour of gnosis so that death cannot touch it,[86] for:

> The whole world dies the false death.
> But no one dies the death of Truth.
> He who dies in the ginān of the Guide
> Will never die again![87]

The reference here is clearly to the Prophet Muḥammad's celebrated tradition, *ḥadīth qudsī*, 'Die before you die'. When the self passes away and the True Guide takes his seat in the heart, there remains nothing but gnosis, for by dying unto Truth, the soul is resurrected to eternal life and light.

Finale: Consummation of the Symphony of Gnosis

> There is no flute, yet there is melody. There is no sound, yet there is music![88]

The gināns' definition of themselves commences in the utter silence and stillness of pre-eternity. Before the curtains of creation are drawn, the True Guide is entrusted with ginān and commissioned with the task of summoning all souls to a recognition of this supernal knowledge. As it passes through the womb, the soul is touched by

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that ginān and, in this state of perfect awareness, swears a sacred covenant with its Lord, recognising him as supreme. But after birth, dazed by the enchanting world about it, it forgets both its covenant and the gnosis with which it was endowed. However, if it is receptive, in the most profound depths of its existence it hears the Great Gnostic's celestial music. It then becomes nostalgic for its home and longs to return. Thus, it seeks the company of the True Guide, the possessor of ginān.

The Guide commands utter and total obedience. However, the soul's ego becomes defiant and blinds it to the Truth. Eventually, love conquers this sense of self and it becomes the soul's prayer carpet. The Guide teaches the soul to seek the ginān hidden within itself. His company transforms the soul as it absorbs the perfume of his ginān, just as the *nimb* trees become fragrant in the presence of the sandalwood tree.

The soul then discovers that just as pearls are hidden in the depths of the sea, true gnosis is concealed within the depths of the gināns. This is where the treasures of esoteric knowledge are to be found. If the esoteric meaning of the gināns, their *bāṭin*, is penetrated, they will be found to contain a boundless ocean of knowledge. Those who read without probing the inner meaning are like donkeys carrying loads of fragrant sandalwood – what do they know about the precious cargo that they bear? Hence, the gināns are addressed to the world of spirits, for these inspired compositions originate in that noble world.

Ginān is essential for the spiritual search. When it is applied to the mystical Word the lamp within the orbit of gnosis blazes forth with a brilliant light. But the light within the gināns is no ordinary light, it is the Divine Light. The Beloved himself dwells in the gināns. As an expression of supreme gnosis, the gināns enable one to comprehend the One who is beyond all comprehension. This is not a product of their apparent words, but of the depths of esoteric meaning contained within them. Such a quality enables them to transform the receptive soul, much as the legendary philosopher's stone transmutes base metal into gold. They are thus celestial ambrosia, the mystical nectar that resurrects the dead to an eternal life. Indeed, to die the death of Truth and be resurrected into the life of ginān means never to taste death again.

This is how the gināns define themselves. Once their inner meaning is understood, the True Guide establishes his seat in the heart's abode. Though the curtains are drawn on the concert and only silence remains, the whispering strains of celestial music continue to be heard and the eternal Symphony of Gnosis plays on ....

Notes

It is an immense privilege to write an article for this Festschrift in honour of my former professor and thesis supervisor, Dr Hermann Landolt. I know Dr Landolt to be an exacting scholar, a brilliant academic and a wonderful human being. It was under his tutelage

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that I learned about the bewitching world of Islamic mysticism and philosophy. Dr Landolt has always been a constant source of inspiration, advice and enlightenment.

I would also like to thank al-Wā'iz Amirali Amlani and Dr Neelima Shukla-Bhatt for reading through a draft of this paper and making many invaluable suggestions. Any mistakes that remain are, of course, my own.

All the gināns cited in this study are from the Khojkī editions based on the original texts first established by Mukhī Lāljībhāī Devrāj and his associates in the early 1900s. A slightly modified version of the ALA-LC Romanization Table for Gujarati was used to transliterate the Khojkī text. Virtually all subsequent publications of gināns by the Ismaili community in Gujarati, Urdu, English, French and Spanish transliteration are based primarily on these texts. Among the volumes produced were six books of approximately 100 gināns each. Reference to the compositions contained in these collections will include the incipit as a title equivalent, followed by the book number, the page on which the ginān begins and the specific verse (v.) or verses (vv.) alluded to. Frequently occurring formulae at the beginning of many gināns, such as the expressions *eji* and *jirebhāi*, are omitted in the titles, while less common expressions such as *abadhu* are retained. Thus, a citation such as *Sarave jīvuṃnā jāre lekhāṃ lese*, vol. 2, p. 34, vv. 173–175 would refer to verses 173 to 175 of the ginān *Eji sarave jīvuṃnā jāre lekhāṃ lese* which begins on page 34 of the second collection of 100 gināns. Longer gināns with individual titles, known as *granths*, are cited simply by name and verse, canto (c., cc.) or, in the case of those that contain prose, page number. Thus, *Man Samajāṇī*, c. 303 refers to canto 303 of the *granth Man Samajāṇī*.

Bibliographical information for the Khojkī texts cited in this study follows. Dates are in the Christian era unless labelled VS, in which case they are in the Vikramāditya Saṃvat era. Attributions of the authorship of the gināns cited in this work are recorded as they appear in the received texts.

100 Gināṇanī Chopaḍī. Book 1., 5th ed., 1990 VS/1934; Book 2., 5th ed., 1993 VS/1936; Book 3., 5th ed. Mumbai, 1991 VS/1935; Book 5., 4th ed. Mumbai, 1990 VS/1934; Book 6., 4th ed. Mumbai, 1989 VS/1933.

102 Gināṇajī Chopaḍī. Book 4., 3rd ed. Mumbai, 1968 VS/[ca. 1912].

Brahm Prakāsh, in *Bujanirtjanabaramaparakāsh*. Mumbai, 1905.

Man Samajāṇī. No publication information available.

Muman Chit Varaṇī [a.k.a. *To Munivar Bhāi Nānī*]. [Mumbai], 1904.

Muman Chit Veṇī [a.k.a. *To Munivar Bhāi Moṭī*]. [Mumbai], 1905.

Pīr Ḥasan Kabīradīn ne Kānipāno Samvād. Mumbai, 1905.

Sat Varaṇi Moṭi. No publication information available.

Sat Varaṇi Moṭi ni Vel [a.k.a. *Sat Veṇi ji Vel*]. Mumbai, 1962 VS/1905.

Sat Veṇi Moṭī, in *Sataveṇī vadī tathā niṇḍhī tathā sī harafī*. Mumbai, 1959 VS/[ca. 1903].

Sat Veṇī Nānī, in *Sataveṇī vadī tathā niṇḍhī tathā sī harafī*. Mumbai, 1959 VS/[ca. 1903].

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Saloko Moṭo in *Saloko moṭo tathā nāno*. Mumbai, 1904.
Saloko Nāno, in *Saloko moṭo tathā nāno*. Mumbai, 1904.
Surabhān ni Vel, in *5) Girathane Ginān: 100*, vol. 1. Mumbai, 1966 VS/[c.1910].

1. *Saloko Moṭo*, v. 105.

2. In this connection see Christopher Shackle and Zawahir Moir, *Ismaili Hymns from South Asia: An Introduction to the Ginans* (London, 1992), p. 17. Of course, the word ginān is also used in this sense by certain other groups such as the Imām Shāhīs. However, these are splinter groups that have split off from the parent Ismaili movement and so the usage of the term ginān in this specific sense can still be considered to be uniquely Ismaili.

3. *Sat Veṇī Nānī*, c. 3.

4. Shafique N. Virani, 'Ahl al-Bayt', *Encyclopedia of Religion* (2nd ed.). ed. Lindsay Jones (Detroit, 2005), vol. 1, pp. 198–199.

5. Some Indic Ismaili sources, such as the *Ghaṭ Pāṭ Duā* of Pīr Ṣadr al-Dīn, date the period of this propagation activity even earlier, to the time of Imām Ismā'īl b. Ja'far. There is some support for this assertion in the testimony of the 13th-century author, 'Alā' al-Dīn 'Aṭā-Malik b. Muḥammad al-Juwaynī. See S. M. Stern, 'The Early Ismā'īlī Missionaries in North-West Persia and in Khurasan and Transoxiana', *BSOAS*, 23 (1960), pp. 85–87. Stern, however, has expressed suspicion about this information. Nevertheless, we do know reliably from the Fatimid jurist al-Qāḍī al-Nu'mān's *Iftitāḥ al-da'wa*, ed. W. al-Qāḍī (Beirut, 1970), pp. 45, 47, that immediately upon establishing an Ismaili base in Yemen in 883, Abu'l-Qāsim b. Ḥawshab 'Manṣūr al-Yaman' dispatched his nephew, al-Haytham, to spread Ismailism in Sindh.

6. The best introduction to the history of *Satpanth* Ismailism remains Azim Nanji's *The Nizārī Ismā'īlī Tradition in the Indo-Pakistan Subcontinent* (Delmar, NY, 1978). The later history should be supplemented by the present author's 'The Voice of Truth: Life and Works of Nūr Muḥammad Shāh, a 15th/16th Century Ismā'īlī Mystic' (M.A. thesis, McGill University, 1995). The earlier period has been studied in Tazim Kassam, *Songs of Wisdom and Circles of Dance: Hymns of the Satpanth Ismā'īlī Muslim Saint, Pīr Shams* (Albany, NY, 1995). Aziz Esmail's *A Scent of Sandalwood* (London, 2002) and the collection of Ali Asani's previously published articles, entitled *Ecstasy and Enlightenment* (London, 2002), are two recent contributions to the field that contain up-to-date bibliographies.

7. Seyyed Hossein Nasr, *Knowledge and the Sacred* (Edinburgh, 1981), pp. 7, 50 n. 14.

8. Wladmir Ivanow, 'Satpanth' in *Collectanea* (Leiden, 1948), vol. 1, p. 2, n. 1.

9. *Hojire parāṇī jāre tum girabhā thān vasanto*, vol. 5, p. 117, v. 1.

10. In this study, ginānic words whose origin may not be immediately apparent are followed by a gloss containing the classical Arabic, Persian or Sanskrit form, as the case may be.

11. *Juṭhire dunīyā tame kāṃī bhulo*, vol. 1, p. 118, v. 2; *Gurajīe rachanā rachāveā*, vol. 2, p. 118, v. 4.

12. *Satane mārage chālie*, vol. 6, p. 42, v. 6; *Man Samajānī*, c. 5.

13. *Sat Veṇī Moṭī*, c. 20.

14. *Kesarisiṃh sarup bhulāyo*, vol. 6, p. 35, vv. 1–3.

15. *Ṭāḍhuṃ ṭāḍhuṃ mīṭhaduṃ bolīe*, vol. 4, p. 95, v. 1.

16. *Dharam murat paelā gur bharamā pichhāno*, vol. 1, p. 143, vv. 8–9; *Sum nahī tum jāg saverā*, vol. 2, p. 141, v. 2.

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17. *Dehī gurake vāchā heje thir na rehṇāṃ*, vol. 4, p. 21, vv. 1–3.
18. *Sācho jāṇo ne pīr pīchhāṇo*, vol. 3, p. 7, v. 3.
19. *Ātamā rām tame baḍā ginānī*, vol. 1, p. 121, v. 1.
20. *Hojtre parāṇī jāre tuṃ girabhā thān vasanto*, vol. 5, p. 117, *passim*.
21. *Paratak viloḍine phāṃs māṇḍī*, vol. 2, p. 110, v. 1.
22. *Āe rahem rahemān ab to rahem karomge*, vol. 3, p. 121, v. 1.
23. *Kesarisiṃh sarup bhulāyo*, vol. 6, p. 35, v. 4.
24. *Sācho dhiāvo ne ginān vichāro*, vol. 2, p. 19, v. 1.
25. *Man Samajāṇī*, c. 158; *Sat Veṇī Moṭī*, c. 154.
26. *Pīr Hasan Kabīradīn ne Kānīpāno Samvād*, p. 20. Selection reproduced in *Abadhu man jīte man ichhā fal upaje*, vol. 5, p. 141, v. 7.
27. *Pīr Hasan Kabīradīn ne Kānīpāno Samvād*, p. 20. Selection reproduced in *Abadhu man jīte man ichhā phal upaje*, vol. 5, p. 141, vv. 9, 20.
28. *Huṃ balahārī gur āpaṇe*, vol. 4, p. 91, v. 11.
29. *Sāheb kero bhed na bujere koe*, vol. 3, p. 129, v. 5.
30. *Man Samajāṇī*, c. 7.
31. *Vāek Moṭo*, v. 52.
32. *Pīr vinā pār na pāmie*, vol. 3, p. 17, v. 12; cf. *Pīyu pīyu kījie*, vol. 3, p. 15, v. 1 and *Sīrīe salāmashāhā amane malīyā*, vol. 5, p. 36, v. 3.
33. *Satagur padhāreā tame jāgajo*, vol. 3, p. 161, v. 4.
34. *Sānti tamārī vāḍī māṃhe*, vol. 3, p. 45, v. 7; cf. *Imāmapurī nagarī ne kuṃvārakā khetara*, vol. 6, p. 69 (section 2), v. 6.
35. *Satagur bheteā kem jāṇīe*, vol. 2, p. 137, v. 1.
36. *Āj te amar āveā*, vol. 2, p. 127, v. 2.
37. *Muman Chit Varaṇī*, vv. 187–191.
38. *Jīre rājā sat tane mukh mār na hove*, vol. 3, p. 94, v. 1.
39. *Ṭāḍhuṃ ṭāḍhuṃ mīṭhaḍuṃ bolie*, vol. 4, p. 95, v. 1.
40. *Man Samajāṇī*, c. 397; *Surabhān ni Vel*, c. 11.
41. *Jāgo rīkhīsar morā bhāt*, vol. 3, p. 127, v. 22.
42. *Man Samajāṇī*, c. 144; cf. *Jāgat kemv nahīre*, vol. 6, p. 21, v. 2.
43. *Sarave jivumnā jāre lekhāṃ lese*, vol. 2, p. 34, v. 130 and *Muman Chit Varaṇī*, v. 64.
44. *Muman Chit Varaṇī*, vv. 359–360, 422.
45. *Sate chālo mārā munivaro*, vol. 1, p. 23, vv. 3–4.
46. *Man Samajāṇī*, c. 336.
47. *Allah ek khasam sabhukā*, vol. 4, p. 110, v. 6.
48. *Het guranarasuṃ kījie*, vol. 3, p. 36.
49. *Man Samajāṇī*, c. 301.
50. *Pusatak paḍī paḍī paṇḍat thākā*, vol. 1, p. 184, vv. 1, 9.
51. *Vāek Moṭo nī Vel*, v. 14; cf. vv. 8–9 and *Sat Varaṇī Moṭī*, c. 295.
52. *Ek tīrath vedhaḍā pīr shamas gājī sadhaṇā*, vol. 2, p. 83, v. 4.
53. *Chet chet bānā man chañchal karī cheto*, vol. 1, p. 65, v. 1.
54. *Hamadhil khālak allāh soī vasejī*, vol. 4, p. 74, v. 10; cf. *Sarave jīvuṃnā jāre lekhāṃ lese*, vol. 2, p. 34, v. 14 and *Jītuṃ lāl sīrīa e sārang dhar āshā tribhovar vado sāmī*, vol. 4, p. 10, v. 18.
55. *Bhāio bharamo na bhulīe*, vol. 1, p. 163, vv. 10–13.

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56. *Sat Veṇī Moṭī*, c. 220; cf. *Sāchāre sāhīāṃku nisadhin sirevo*, vol. 4, p. 86, v. 1.
57. *Satane mārage chālie*, vol. 6, p. 42, vv. 1–5.
58. *Vāek Moṭo ni Vel*, vv. 26–28.
59. Either from Ar. *qarn*, century or, more likely, from Sk. *karaṇ*, which can refer either to a period of thirty *ghaḍīs* or to an astronomical division of time of which there are eleven, seven movable and four fixed, two of which are equal to a lunar day.
60. *Vaek Moṭo*, vv. 15, 57.
61. *Sācho dhīāvo ne ginān vichāro*, vol. 2, p. 19, v. 10.
62. *Mānā mānā mānā māṃhe raheṇā*, vol. 6, p. 26, v. 3.
63. *Sat Varaṇī Moṭī*, c. 316.
64. *Man Samajāṇī*, c. 364–365.
65. *Dur deshathī āyo vaṇajāro*, vol. 5, p. 56, passim.
66. *Sat ho sukarit guranar gatasuṃ ārādho*, vol. 1, p. 70, v. 7.
67. *Saṃsār sāgar madhe vāṇ āpaṇā satagure noriyāṃre*, vol. 1, p. 117, vv. 3–4.
68. *Man Samajāṇī*, c. 331.
69. *Jīre rājā sat taṇe mukh mār na hove*, vol. 3, p. 94, v. 2.
70. *Ho jīre mārā haṃsa karaṇī kamāvo to rabajīsuṃ rācho*, vol. 5, p. 32, vv. 2–3.
71. *Ād unāde ahuṅkār upanā*, vol. 5, p. 155, v. 2, reprinted in vol. 6, p. 15 (section 2).
72. *Sarave jīvuṃnā jāre lekhāṃ lese*, vol. 2, p. 34, v. 167.
73. *Kalajug goḍ andhāre upanā*, vol. 2, p. 59, vv. 2, 7.
74. *Man Samajāṇī*, c. 324.
75. *Ginān bolore nit nure bhareā*, vol. 4, p. 135, v. 1; cf. *Sarave jīvuṃnā jāre lekhāṃ lese*, vol. 2, p. 34, v. 181 and *Jītun lāl sirīa e sārang dhar āshā tribhovar vado sāmi*, vol. 4, p. 10, v. 18.
76. *Sāchāre sāhīāṃku nisadhin sirevo*, vol. 4, p. 86, v. 7.
77. *Sat Veṇī Moṭī*, c. 3.
78. *E abadhu jamīn na hotī asamān na hotā re abadhu*, vol. 5, p. 151, v. 6.
79. *Valī valī nar māṃhī māṃhī ramase ke ho jīrebhāī*, vol. 2, p. 176, vv. 7–10.
80. *Kalajug āvīyo utāvalo*, vol. 5, p. 34, v. 9.
81. *Das bandhī yārā sir bandhī*, vol. 2, p. 135, v. 7.
82. *Dehīnā dhandhā kāraṇ tame jugamāṃhe phīro*, vol. 3, p. 176.
83. *Navarojanā: dhin: sohāmaṇāṃ*, vol. 4, p 43, v. 5 and *Sāchāre sāhīāṃku nisadhin sirevo*, vol. 4, p 86, v. 5.
84. *Jīrevālā pāṭ maṇḍhāvī ne chok puravo*, vol. 4, p. 38, v. 6.
85. *Jīre rājā sat taṇe mukh mār na hove*, vol. 3, p. 94, v. 6.
86. *Velā potīne vilamb na kījle*, vol. 2, p. 13, v. 6.
87. *Saloko Nāno*, v. 17.
88. *Brahm Prakāsh*, v. 71.

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